ANTI-SLAVERY LABOURS IN ENGLAND OF THE REV. EDWARD MATHEWS, AGENT OF THE AMERICAN BAPTIST FREE MISSION SOCIETY.

NO AUTHOR

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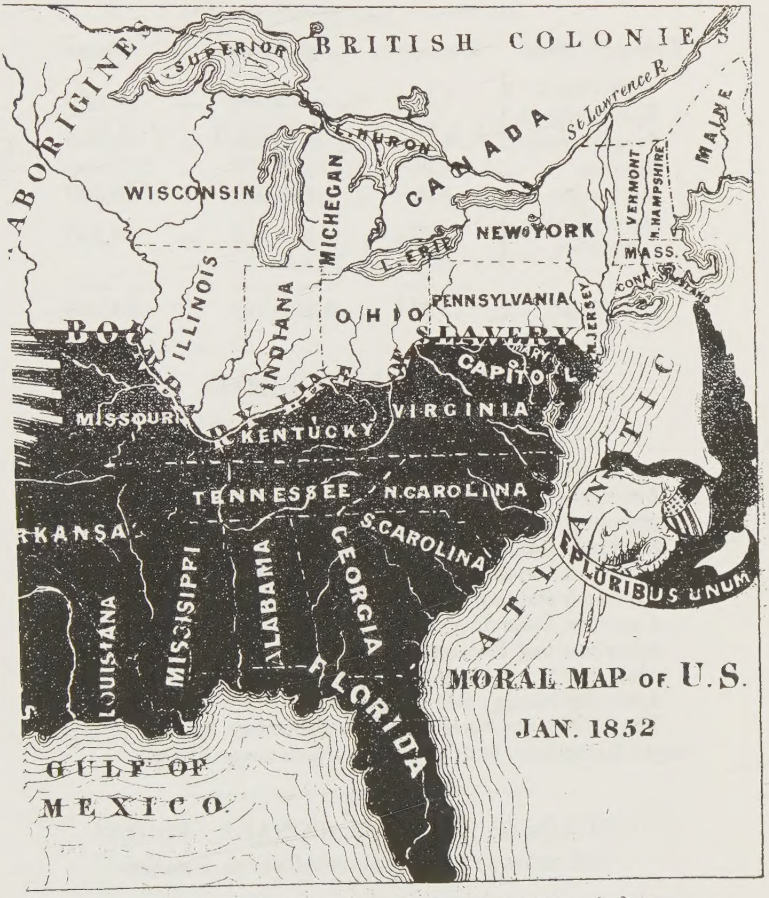
MORAL MAP OF THE UNITED STATES.



Bristol

Slavery is a dark spot on the face of the Nation. – Lafayette

THE AMERICAN CHURCHES

The Bulwark of American Slavery!

Denominations.	*Ministers,*	*Members.*	*Slaves*
Protestant Episcopalians	1,504	73,000	88 000
Presbyterians	4 578	490,259	77,000
Baptists	8,018	948,867	226,000
Methodists	6 000	1,250,000	219,563
Other denominations	3,514	530,196	50,000
Total	23,614	3,292,322	660,563

RELIGIOUS SOCIETIES

that refuse to treat Slaveholding as a Sin.

American Board of Commissioners for Foreign Missions
American Home Missionary Society
American Bible Society
American Baptist Missionary Union
American Baptist Home Mission Society
American Baptist Publication Society
American Bible Union
American and Foreign Bible Society
American Tract Society
American Sunday School Union
The Missionary Societies of the Protestant Methodist, Episcopal Methodists, and Moravian bodies respectively.

CHURCHES AND MISSIONARY BODIES

who refuse to receive Slaveholders as members

American Baptist Free Mission Society, aided by about 10,000
American Missionary Association, aided by 20,000
American Free Presbyterians, nearly 1000
American Free Will Baptists, 49,215
American 'Friends,' 300 congregations
American Covenanters, a few hundreds
American Wesleyan Methodists, 20,000

ANTI-SLAVERY LABOURS IN ENGLAND

OF THE

REV. EDWARD MATHEWS,

AGENT OF THE

AMERICAN

BAPTIST FREE MISSION

SOCIETY.

BRISTOL:

PRINTED BY THOMAS MATHEWS, BROAD QUAY.

TESTIMONIALS.

To THE BRITISH PUBLIC.—Elder Edward Mathews, I take pleasure in saying, is a truehearted and self-sacrificing man.

Elder M. has been in the slaveholding south, and he has felt, as well as seen, the power of slavery He was near losing his life, because of his faithful rebukes of that power.

I commend him to your hospitality, confidence, and love

Peterboro, New York, U S., America, GERRIT SMITH.
May 26, 1851.

To ALL WHOM IT MAY CONCERN.—This is to certify that Elder Edward Mathews, for some time, a highly esteemed and self-sacrificing Missionary of the American Baptist Free Mission Society, who foi his devotion to the cause of God and the Slave, was recently lynched and driven from the state Kentucky, U. S , the field of his labor, is now a duly appointed agent of said society. He is authorized to represent its principles and make known its objects of benevolence, among the Baptists and other Christian Philanthropists of England, Scotland, Wales, and other European Countries, and solicit their aid and co-operation.

To all such he is most affectionately commended.

By order and in behalf of the Board of Trustees of said society.

American Baptist Free Mission Rooms, ALBERT L POST,
Utica, N.Y., U S., A , May 15, 1851. Corres. Secretary

ANTI-SLAVERY LECTURES.

1851.

On August 1st, Mr. Mathews addressed the Public Meeting, at the Hall of Commerce, London, in connexion with George Thompson, Esq, M.P., and other friends of the slave, William Wells Brown, Esq in the chair; on the 3rd, lectured at the Baptist Chapel, Ensham, the Rev. Henry Mathews in the chair; on the 4th, at the Town Hall, Oxford, J. Hemmings, Esq in the chair; on the 24th, at the Independent Chapel, Witney, the Rev Mr. Tozer in the chair; on the 27th a second lecture, in the same chapel. On September 4th, addressed a Public Meeting at Bristol, Robert Charleton, Esq. in the chair, when the following resolution was moved by the Rev Stewart Williamson, seconded by J. C. Neild, Esq, and adopted

"Resolved,—That we offer to the Rev Edward Mathews (an agent of the American Baptist Free Mission Society, who has recently received at the hands of Slaveholders the proofs of their moral degradation, and of his own fidelity to the holy cause he advocates,) the sincere thanks due from the members of every Christian sect to one who has nobly defended the great principle of freedom, fundamental to them all; and that we hereby call upon all ministers, especially upon British Baptists, to strengthen by their testimony the position he has taken in America; that Churches and Ministers who justify the continuance of slavery are not the Churches and Ministers of Christ, by testifying their sympathy with those brethren who have withdrawn from their religious body in consequence of the countenance it affords to Slave-holding. That we urge on all churches and congregations, and religious bodies, whose discipline excludes *any* criminal from their communion, the exclusion of the *slave-holder:* on all ministers who reject the advocates of other crimes as unfit teachers of christian morality, not to admit to their pulpits the advocates or apologists for slave-holding."

On the 28th, lectured at the Baptist Chapel, Weston-super-mare, the Rev. T Rodway in the chair. On December 3rd, at a Public Meeting at the Broadmead Rooms, Bristol, showed the relation which the Evangelical Alliance sustains to American Slavery, Handel Cossham, Esq in the chair.

1852.

On January 12th, lectured at the Adullam Baptist Chapel, Oxford; on the 15th, at the New Road Baptist Chapel On March 12th, by request of the Bristol and Clifton Ladies' Anti Slavery Society, at the Counterslip School Room, Bristol. On April 18th, in a large building,

Brandon, Suffolk; on the 20th, at the School Room, North Wold. On May 2nd, at the Baptist Chapel, Aldborough; on April 30th, at the Mechanics' Institute, Newson Garrett, Esq in the chair; on May 12th, at the Guildhall, Bury, St Edmunds, the Rev. C Elven in the chair; on the 17th, at the Independent Chapel, Feltwell; on the 18th, at the Baptist Chapel, Downham Market; on the 19th, at the Temperance Hall, Lynn; on the 20th, at the Baptist Chapel, Swaffham; on the 21st, at the Baptist Chapel, Fakenham; on the 23rd, at the Baptist Chapel, Narboro; on the 24th, at the Temperance Hall, Downham Market; on June 1st, at the Independent Chapel, Thetford; on May 11th, at the Corn Exchange, Framlingham; on June 10th, at the Annual Meeting of the Suffolk Baptist Union, at Bradfield; on October 16th, at the Baptist Chapel, Ensham

1853.

On February 2nd, at the English Baptist Chapel, Cardiff; on the 10th, at the British School Rooms, Blaina, the Rev Mr. Rees in the chair; on the 16th, at the Bank Rooms, Chepstow, the Rev. J. B Gabriel, Vicar, in the chair; on March 23rd, at the Independent Chapel, Chepstow, the Rev. Mr. Rees in the chair; on April 21st, at the Guildhall, Swansea, the Rev. E. B Squire in the chair; on the 22nd, at the Town Hall, Neath, J T Price, Esq in the chair; on the 25th, at the York Place Baptist Chapel, Swansea, the Rev Mr Short in the chair; on the 27th, at the Town Hall, Newport, the Rev. J Barfield in the chair; on May 2nd, at the Town Hall, Torrington, George Braginton, Esq , Mayor, in the chair; on the 3rd, at the Guildhall, Barnstaple, the Rev. Thomas Heeley in the chair; on the 4th at the Independent Chapel, Appledore, the Rev. Mr Williamson in the chair; on the 5th, at the Assembly Rooms, Bideford.

Mr. Mathews publicly presented to Mrs Stowe in London.

From the *Anti-Slavery Reporter*, June, 1853.

"A great number of presentations took place.. . .. .Mrs Stowe, also shook hands with the Rev E Mathews, of Wisconsin, who was lynched at Kentucky, for preaching against slavery; and whose ill-treatment on that occasion has been dwelt upon by Mrs. Stowe, in her Key to Uncle Tom's Cabin, as an illustration of mob-law in the South. Amongst the general company we noticed Sir John Packington, Sir John D. Paul, Sir Nicholas Chinnery, Sir James Anderson, Sir John Hare, William Ewart, Esq , M P , and James Bell, Esq , M P."

The ill-treatment referred to is as follows:

From the *Key to Uncle Tom's Cabin*, p p. 376, 377.

"Not long since, in the village of Richmond, Madison County, he (Mr. Mathews) applied to several churches, for permission to lecture on the moral and religious condition of the slaves but was unsuccessful. February 1st, in the evening, he preached to the coloured congregation of that place, after which he was assailed by a mob, and driven from the town. Returning in a short time, he left a communication respecting the transaction at the office of the *Richmond Chronicle*, and again

departed; but had not gone far before he was overtaken by four men, who seized him, and led him to an out of-the-way place, where they consulted as to what they should do with him They resolved to duck him, ascertaining first that he could swim Two of them took him, and threw him into a pond, as far as they could; and on his rising to the surface bade him come out—he did so; and on his refusing to promise never to come to Richmond, they plunged him in again This operation they repeated four times, when he yielded. They next demanded of him a promise that he would leave Kentucky, and never return again He refused to give it, and they threw him into the water six times more "

On July 11th, at the School Rooms, Ebbw Vale, the Rev Mr. Lewis in the chair; on the 18th, at the Independent Chapel, Beaufort, the Rev. Mr. Rees in the chair; on the 19th, at the Baptist Chapel, Blaina, the Rev William Roberts in the chair; on the 20th, at the Baptist Chapel, Nantyglo, Mr. Daniel Lewis in the chair; on the 21st, at the Independent Chapel, Llanelly, John Jayne, Esq. in the chair; on the 26th, at the Welsh Baptist Chapel, Tredegar; on August 1st, addressed a Public Meeting at Crosby Hall, London, George Thompson, Esq in the chair; on September 13th, at the Town Hall, Wotton-under-edge, Major Biddle in the chair; on the 15th, at the Baptist Chapel, Chipping Sodbury, the Rev. Mr. Roulston in the chair; on the 16th, at the Town Hall, Wickwar, Mr James Bennett in the chair; on the 25th, at Bridgewater, addressed four Sunday Schools—Baptist, Unitarian, Wesleyan, and Independent—comprising about 1000 children, at the Independent Chapel; on the 26th, in connexion with J. M McKim, of America, addressed a meeting in the Public Rooms; on October 2nd, addressed the Wesleyan and Independent Sunday Schools, Dursley; on the 5th, lectured at the Town Hall; a second lecture on the 6th to accomodate those who were unable to obtain admission; on the 7th, at the National School Rooms, Uley, Robert Kingscote, Esq. in the chair; on the 10th, at the Independent Chapel, Charfield, Mr S. Waters in the chair; on the 11th, at the Independent Chapel, Falfield, the Rev. William Dove in the chair; on the 13th, at Friends' Meeting House, Thornbury, the Rev. Mr. Gallsworthy in the chair; on the 17th, at the Wesleyan Chapel, Cam, Mr. Tyrrell in the chair; on the 23rd, preached at the Independent Chapel, Berkeley, on the influence of the slave power over the American Churches, and addressed the Sunday School children; on the 24th, lectured at the Chapel, the Rev Mr. Slatterie in the chair; on the 25th, at the Independent Chapel, Newport; on the 27th, at the Baptist Chapel, Newpend, Mr. Godfrey in the chair; on November 1st, at the British School Rooms, Kingstanley, the Rev. Mr. Cousins in the chair; on the 3rd, in the School Rooms of the Independent Chapel, Stonehouse, the Rev Mr. Maunde in the chair; on the 6th, preached at the Baptist Chapel, Minchinhampton, on the influence of the slave power over the American Churches; on the 7th, lectured at the British School Rooms, the Rev J Morris in the chair; on the 8th, at the Baptist Chapel, Eastcombe, the Rev. Mr. Whitta in the chair; on the 16th, at the Independent Chapel, Painswick, Mr. John Park in the chair; on the 19th, at the Subscription Rooms, Nailsworth, A. R Fewster, Esq. in the chair; on Sunday 20th, addressed the Sunday School children and young persons,

at the Baptist Chapel, Nupend, and preached on the influence of the slave power over the American Churches; on Sunday, the 27th, preached at the Independent Chapel, Stroud, (Rev. Mr Evans's) showing the hostility of slavery to christianity, in the afternoon addressed the Sunday School children and young persons, at the Baptist Chapel, at half-past five, a prayer meeting was held for the slaves, when the Rev. Mr Yates, the pastor, read several extracts from "American Slavery as it is," in the evening Mr M preached at the above chapel on the influence of the slave power over American religious bodies; on the 30th, lectured at the Town Hall, Malmesbury, the Rev Henry Gale in the chair; on December 1st, at the Baptist Chapel, Tetbury; on the 7th, at the British School Rooms, Framilode, William Burbidge, Esq in the chair; on the 8th, at the Independent Chapel, Mangotsfield, Handel Cossham, Esq in the chair; on Sunday, December 11th, preached in the morning at the Baptist Chapel, Gloucester, showing the hostility of slavery to christianity, in the afternoon addressed four Sunday Schools—Baptist, Wesleyan Reformers, Countess of Huntingdon, and Independent—in the Baptist Chapel, in the evening preached at the Countess of Huntingdon's Chapel, on the antagonism of the Bible to slavery; on the 14th, lectured at the Southgate Chapel School Rooms, Captain March in the chair; on the 20th, at the Croft's Hall, Fairford, the Rev F W. Rice, Vicar, in the chair; on the 21st, at the Temperance Hall, Cirencester, Henry Alexander, Esq in the chair

1854.

On January 1st, preached in the morning at the Wesleyan Chapel, Swindon; in the evening at the Baptist Chapel, showing the antagonism of slavery to christianity; in the afternoon addressed the Wesleyan and Independent Sunday School children, at the Independent Chapel; on the 3rd, at the Free School Room, Keynsham; on the 4th, at St. Mark's School Room, New Swindon, the Rev G Campbell in the chair; on the 5th, at the Town Hall, Swindon, C A. Wheeler, Esq in the chair; on the 6th, at the British School Room, Oldland's Common; on the 8th, addressed the Sunday School children and young persons at the Independent Chapel, Highworth, and preached in the evening showing the antagonism of slavery to christianity; on the 9th, lectured at the British School Room, the Rev T Gilbert, the Independent minister, in the chair; on the 10th, at the National School Rooms, Bourton, (Berks) the Rev. Mr Larkin in the chair; on the 11th, at the Baptist Chapel, Lechlade, the Rev Mr Walsh in the chair; on the 15th, preached two sermons at the Independent Chapel, Cricklade, showing the influence of the slave power over the American Churches; in the afternoon, addressed the Sunday School children and young persons at the Primitive Methodist Chapel; on the 16th, lectured at the Independent Chapel, Mr. Lovett in the chair; on the 17th, at the Primitive Methodist Chapel, Oaksey; on the 18th, at the Primitive Methodist Chapel, South Cerney, Mr Tranter in the chair; on the 24th, at the Independent Chapel, Ashton Keynes, the Rev Mr. Jefferies in the chair; on the 25th, at the Chapel House (Primitive Methodist), Somerford Keynes; on the 26th, at the Independent Chapel, Wotton Bassett, Mr Humphreys in the chair; in the afternoon, addressed the children at the British School Room; on the 30th, ad-

dressed the Sunday School children at the Chapel, and preached two sermons showing the antagonism of slavery to christianity; in the afternoon, preached at Purton on the same subject; on the 31st, lectured at the Independent Chapel, Purton, the Rev Michael Thomas in the chair; on February 3rd, at the Primitive Methodist Chapel, Brinkworth, the Rev. Mr. Eudall in the chair; on Sunday, 5th, addressed Sunday Schools of various denominations at Argyle Chapel, Bath, comprising about 1000 children; on the 9th, lectured at the Guildhall, W T. Blair, Esq in the chair; on Sunday, the 12th, addressed the Sunday School children at the Broadmead Baptist Rooms, Bristol; on the 13th, at the Primitive Methodist Chapel, Blunsdon, Mr Oakley In the chair; on the 14th, at the Wesleyan Association Chapel, Yatton, Joseph Palmer, Esq in the chair; on Sunday, the 19th, preached at the Independent Chapel, Chippenham, showing the antagonism of slavery to christianity; in the afternoon, addressed three Sunday Schools in the Chapel—Independent, Wesleyan, and Primitive Methodist —comprising 500 children; in the evening, preached at the Primitive Methodist Chapel, on the influence of the slave power over the American Churches, at the close a prayer meeting was held for the slaves, and four local preachers prayed for the conversion of slaveholders, and the abolition of slavery; on the 20th, lectured in the Chapel, the Rev James Warnes in the chair; on the 22nd, at the British School Rooms, Corsham, the Rev. Mr Jones in the chair; on Sunday, 26th, addressed the Sunday School children and young persons at the Independent Chapel, Moredon; in the evening preached on the slaveholding and anti-slavery churches of America; on the 27th, lectured in the Chapel, Richard Sly, Esq. in the chair; on the 28th, at the Independent Chapel, Wrington, the Rev. William Dennis in the chair; on March 1st, at the Temperance Hall, Banwell, the Rev Mr. Wovendon in the chair; on Sunday, 5th, preached at the Independent Chapel, Melksham, showing the corrupt character of a slaveholding religion; in the afternoon, gave an address at the Baptist Chapel to three Sunday Schools—Baptist, Wesleyan, and Independent—comprising 500 children, and in the evening preached at the Chapel, giving as in the morning illustrations of slaveholding religion; on the 6th, lectured at the large room of the Melksham Mutual Improvement Society, the Rev. Mr Daniels in the chair; on the 8th, at the British School Rooms, Westbury, Mr Maltravers in the chair; on the 9th, on the occasion of opening a new School Room, gave an address at the Baptist Chapel, showing that slavery is antagonistic to mental culture, Joshua Whittaker, Esq in the chair; on the 10th, at the Town Hall, Calne, the Rev. Mr Bunn in the chair; on the 14th, at the Baptist Chapel, Cheddar, the Rev. Mr Price in the chair; on the 20th, at the Friends' Meeting House, Devizes, the Rev W. Kingsland in the chair; on the 22nd, at the British School Room, Warminster; on the 24th, at the Wesleyan Chapel, Axbridge, the Rev. Henry Laugher in the chair; on the 28th, at the Baptist Chapel, West Lavington; on the 29th, at the Wesleyan Chapel, Semmington; on the 30th, at Everett's Public Room, Bradford, the Rev Mr Newell in the chair; on the 31st, at Friends' Meeting House, Sidcot, Mr Dymond in the chair; on April 3rd, at the Conigree Chapel, Trowbridge, to about 200 children; on the 4th, in the same Chapel, to the adults, the Rev. Mr. Martin in the chair; on the 5th, at the Na-

tional School Rooms, Frome, the Rev Mr Middleditch in the chair; on the 6th, at the Baptist Chapel, Penknap, the Rev Shem Evans in the chair; on the 7th, at the Baptist Chapel, Bratton, Joshua Whittaker, Esq. in the chair; on Sunday, the 9th, preached at the Baptist Chapel, Westbury, showing the corrupt character of a slave-holding religion; in the afternoon, addressed the Sunday School children—Baptist and Independent—in the Chapel; in the evening, preached on the influence of the slave power over American religious bodies; on the 10th, lectured at the Wesleyan Chapel, Worton, Mr. W Jefferies in the chair; On the 11th, at the Wesleyan Chapel, Bulkington; on the 12th, at the National School Rooms, Freshford, Captain Paynter, R N. in the chair; on the 13th, at the Primitive Methodist Chapel, Marshfield; on the 14th, at the Wesleyan Reform Chapel, Road, Mr Happerfield in the chair; on April 24th, at the Independent Chapel, Heytesbury; on the 25th, at the Independent Chapel, Codford, the Rev Mr. Maddox in the chair; on the 26th, at the Baptist Chapel, Corton, the Rev Mr Hurlestone in the chair; on the 27th, at the Baptist School Room, Beckington, Mr Joyce in the chair; on the 28th, at the Baptist Chapel, Crockerton; on Sunday, April 30th, preached at the Independent Chapel, Endless Street, Salisbury, pointing out the antagonism of slavery to christianity; in the afternoon, addressed various Sunday Schools, comprising 700 scholars; in the evening, preached at the Wesleyan Reform Chapel, showing the influence of the slave power over the American Churches; on May 1st, lectured at the Baptist Chapel, the Rev Mr. Aytoun in the chair; on the 2nd, at the Wesleyan Chapel, Church Street, the Rev Mr. Gover in the chair; on the 3rd, at the Baptist Chapel, Romsey, the Rev Mr Griffiths in the chair; on the 4th, at the Independent Chapel, Wilton, the Rev. Mr. Young in the chair; on the 5th, at the Independent Chapel, Sutton; on Sunday, the 14th, preached at the Baptist Chapel, Semley, showing the antagonism of slavery to christianity; in the afternoon, addressed the Church of England and Baptist Sunday Schools in the above chapel; in the evening, preached on the influence of the slave power over the American Churches; on the 15th, lectured at the Chapel, the Rev. Mr Harrison in the chair; on the 16th, at the Town Hall, Shaftesbury; on the 17th, at the Temperance Hall, Gillingham, Edward Neve, Esq. in the chair; on the 18th, at the Baptist Chapel, Bourton. the Rev. James Hannam in the chair; on the 19th, at the Town Hall, Wincanton, the Rev. James Hannam in the chair; on Sunday, May 21st, preached morning and evening at the Baptist Chapel, Wincanton, showing the connexion of the American religious bodies with slavery; in the afternoon, addressed the Baptist and Independent Sunday Schools at the above Chapel; on the 28th, preached twice at the Baptist Chapel, Aldborough, Suffolk, on slavery and anti-slavery among the American Churches; on the 29th, at the prayer meeting gave some further account of the anti-slavery reform; on the 31st, preached on the opposition of slavery to the laws and kingdom of Christ; on Sunday, June 4th, preached twice, showing the grounds of encouragement to anti-slavery reformers; on the 5th, gave an address to the children, showing that Uncle Tom's Cabin is a true picture of slave life; in the evening at the public meeting, showed that slavery is at war with Sunday Schools; at the close an address was adopted to the American Baptist

Free Mission Society on the anti-slavery influence it is exerting over Sunday Schools; on the 6th, lectured at Rigg's Large Room, Leiston, William Burley, Esq in the chair; on the 11th, addressed the Sunday School and Congregation at the Independent Chapel, Saxmundham, and preached in the evening showing the corrupt character of a slaveholding religion; on the 12th, lectured at the Market Hall, Saxmundham, the Rev Thomas Sowter in the chair; on the 13th, at the Primitive Methodist Chapel, Orford, the Rev John Mathews in the chair; on Sunday 18th, preached two sermons in the above Chapel, on the influence of the slave power over the American Churches, and addressed the Sunday School; in the evening, preached an anti-slavery sermon in the open air, near the Castle; on August 8th, at the Grammar School Rooms, Charlbury; on Sunday, September 10th, addressed the Sunday School at the Baptist Chapel, Ickford, and preached two sermons on the influence of the slave power over the American Churches; on September 25th, lectured at the Baptist Chapel, Ickford, Mr Raymond Beazley in the chair; on the 26th, a second lecture in the same Chapel, Mr J Garner in the chair; on the 27th, at the Baptist Chapel, Haddenham, Mr. William Clark in the chair; on the 28th, at the Independent Chapel, Thame, Archibald Garrioch, Esq in the chair; on the 29th, addressed Mr. Marsh's large school; in the evening lectured at the Independent Chapel, Tetsworth, the Rev Mr. Young in the chair; on October 3rd, at the Independent Chapel, Wheatley, the Rev Mr Knight in the chair; on Sunday, October 29th, preached in the morning at the Independent Chapel, Deddington, showing the corrupt character of a slaveholding religion; in the afternoon addressed the Independent and Wesleyan Reform Sunday Schools at the Wesleyan Chapel; in the evening, preached at the latter Chapel on the influence of the slave power over the American Churches; on the 30th, lectured at the Chapel, Mr Petty in the chair; on the 31st, at the Independent Chapel, Adderbury, the Rev. Mr Crickett in the chair; on November 1st, at the Wesleyan Chapel, Steeple Aston; on the 12th, preached morning and evening at the Wesleyan Reform Chapel, Banbury; in the afternoon addressed three Sunday Schools—Baptist, Reformed Wesleyans, and Primitive Methodists—at the Baptist Chapel; on the 13th, lectured at the Wesleyan Reform Chapel, the Rev Mr. Henderson in the chair; on the 14th, at the Baptist Chapel, Bloxham, the Rev Mr Nunnick in the chair; on the 15th, at the Wesleyan Reform Chapel, Barford, Mr. Nichols, a local preacher, in the chair; on the 16th, at Wesleyan Reform Chapel, Fritwell, Mr Cox, a local preacher, in the chair; on Sunday, November 19th, preached two sermons at the Wesleyan Reform Chapel, Barford, showing the influence of the slave power over the American Churches, and in the afternoon addressed the Sunday School; on the 22nd, lectured at the Baptist Chapel, Middleton Cheney, the Rev Mr Gutteridge in the chair; on December 11th, preached at the Independent Chapel, Buckingham, showing the spurious character of a slaveholding religion; in the afternoon addressed four Sunday Schools in the Chapel—Independent, Baptist, Wesleyan, and Primitive Methodist—numbering about 300 children; in the evening preached at the Baptist Chapel, showing the apostacy of a slaveholding religion; on the 11th, lectured at the Baptist Chapel, Boddicott,

the Rev. Mr Bowden in the chair; on the 12th, at the Baptist Chapel, King's Sutton, Mr. Jeremiah Tibbatts in the chair; on the 13th, at the Town Hall, Brackley, the Rev. Thomas Roberts in the chair; on the 14th, at the Baptist Chapel, Buckingham, the Rev Mr Johnson in the chair; on the 20th, at the Independent Chapel, Winslow, the Rev. Mr. Addenbury in the chair; on the 21st, at the Independent Chapel, Charlton, the Rev Thomas Roberts in the chair; on the 22nd, at the Wesleyan Reform Chapel, Syresham; on Sunday the 24th, preached in the morning at the Independent Chapel, Stony Stratford, giving some reminiscences of his labours in Kentucky; in the afternoon addressed the Independent and Baptist Sunday Schools on slavery, at the Public Room; in the evening preached at the Baptist Chapel, showing the apostacy of slaveholding churches, and the duty of British churches to aid in purifying them from slavery; on the 26th, lectured at the National School Room, Bicester, the Rev. Mr Watts, vicar, in the chair; on the 27th, at the Public Room, Stony Stratford, Mr. Knyghton in the chair; on the 29th, at the Baptist Chapel, Islip, the Rev Mr Jones in the chair; on Sunday the 31st, preached in the morning at the Independent Chapel, Great Horwood, showing the corrupt character of a slaveholding religion; in the afternoon addressed the Sunday School children at the Independent Chapel, Winslow, and preached in the evening, giving some account of Baptist members and ministers held in slavery in Kentucky; on January 1st, lectured at the Independent Chapel, Great Horwood, the Rev Mr. Selbie in the chair; on the 2nd, at the Public Room, Newport Pagnel', the Rev. Josiah Bull in the chair; and addressed each of the British Schools; on the 3rd, at the Baptist Chapel, Charlton-on-Otmoor, Mr George Smith in the chair; on the 4th, at the National School Room, Olney, Mr. Maitland in the chair; on the 5th, gave an address to the Sunday School Teachers' meeting, at the Baptist Chapel, showing the antagonism of slavery to Sunday Schools; on Sunday, January 28th, preached three sermons at the Quay (Independent) Chapel, Woodbridge, giving some account of chattel-churches and chattel-church-members in Kentucky, and addressed about 300 Sunday School children—Independent and Wesleyan; on the 29th, lectured at the Independent Chapel, Bredfield; on the 30th, at the Lecture Hall, Woodbridge, the Rev. Mr Ross in the chair; on February 1st, at the School Room of the Independent Chapel, Wickham Market, the Rev Goffe in the chair; on the 2nd, at the Corn Exchange, Framlingham, the Rev. Mr Cooper in the chair; on Sunday, the 4th, preached two sermons at the Wesleyan Reform Chapel, Stratford, showing the influence of the slave power over the American Churches, in the intermission gave an anti slavery lecture in the School Room; in the evening preached at the Corn Exchange, Framlingham, showing the apostacy of the slaveholding churches; on the 5th, lectured at the Primitive Methodist Chapel, Melton, the Rev. Mr Jackson in the chair; on the 11th, preached at the Independent Chapel (Rev Mr. Gay's) Ipswich, pointing out the spurious character of a slaveholding religion, at half-past one addressed the Sunday School in the Rev Mr Webb's Chapel, at half past two addressed about 700 Sunday School children in the Rev. Mr Lord's Chapel; in the evening preached at the School Room of the Rev Mr. Webb's Chapel, showing the apostacy of slaveholding churches; on the 13th, lectured at the St. Nicholas Chapel, the

Rev Mr. Raven in the chair; on Sunday, February 18th, preached two sermons at the Independent Chapel, Dedham, pointing out the corrupt character of a slaveholding religion, and addressed the Sunday Schools; on the 19th, lectured at the Mechanics' Institute, Manningtree, the Rev. Mr. Pinchback in the chair; on the 20th, at the Assembly Rooms, Dedham, the Rev Mr Eyre in the chair; on the 21st, at Walton, the Rev Mr Hoddy in the chair; on Sunday, the 25th, addressed various Sunday Schools in the Independent Chapel (the Rev. Mr David's), Colchester; on the 27th, lectured at the Independent Chapel, Coggeshall, F. U. Pattisson, Esq. in the chair; on March 1st, at the Lecture Hall, Colchester, Joseph Shuell, Esq in the chair; on the 2nd, addressed the Ragged Schools on slavery; on the 7th, lectured at the Wesleyan Chapel, Harwich, the Rev. Mr Hopwood in the chair; on the 8th, at the Town Hall, Maldon; on Sunday, March 11th, preached anti-slavery sermons at Wattisfield Independent Chapel, and Walsham-le-Willows Lecture Room; on the 12th, lectured at the Lecture Room, James Youngman, Esq in the chair; on the 14th, at the Independent Chapel, Needham Market, the Rev Mr Duffy in the chair; on the 19th, at the Lecture Room, Chelmsford; on the 20th, addressed the children of the National School, Bildestone, the Baptist Sunday School being present; in the evening lectured in the National School Room, the Rev. Mr. Gedge in the chair; on the 22nd, addressed the children of the National School, Neyland, in the evening lectured at the Room, the Rev. Mr. Green in the chair; on the 23rd, at the Public Room, Hadleigh; on the 25th, preached at the Baptist Chapel, Botesdale, showing the apostacy of slaveholding churches, and addressed the Sunday School children; on the 26th, lectured at the Chapel, the Rev. Mr. Harris in the chair; on April the 18th, lectured at the Wesleyan Reform Chapel, Ixworth; on the 22nd, preached at Toombland Chapel, Norwich, showing the corrupt nature of a slaveholding religion; in the afternoon, addressed about 800 Sunday School children and their friends at Prince's Street Chapel; in the evening preached an anti-slavery sermon at the City Mission Room, Rose Lane; on the 23rd, lectured at the Lecture Hall, Bazaar, Henry Bidwell, Esq. in the chair; on the 24th, at Toombland Chapel, the Rev J S. Bowles in the chair; on the 25th, at the British School Room, Wymondham, J. Rudling, Esq in the chair; on the 26th, a second lecture at the Bazaar, Norwich, the Rev. John Alexander in the chair; on Sunday 29th, preached two anti-slavery sermons at the Independent Chapel, Hingham; in the afternoon addressed the Sunday School and audience on slavery; on May 1st, lectured at the Baptist Chapel, Eye, William Cason, Esq in the chair; on the 2nd, at the National School House, Attleborough, the Rev. S. A Cooke in the chair; on the 3rd, at the Independent Chapel, Gorlestone, the Rev. Joseph Pike in the chair; on the 6th, in the morning addressed the Pockthorpe Sunday School, Norwich, in the afternoon the Haigham Sunday School, at the British School Room, in the evening preached an anti-slavery sermon at the City Mission Room, Rose Lane; on the 7th, lectured at the Independent Chapel, Mattishall, the Rev. E. W. Wilson in the chair; on the 8th, at the British School Room, Fakenham, the Rev. S. B. Gooch in the chair; on the 9th, at the Independent Chapel, Walsingham, the Rev. R. Loxton in the chair; on the 10th, at

the Independent Chapel, Creake, the Rev R. Loxton in the chair; on the 11th, at the Independent Chapel, Yarmouth, the Rev Joseph Green in the chair; on Sunday 13th, preached two anti-slavery sermons at the Baptist and Independent Chapels, Lowestoft, and in the afternoon addressed the Baptist, Independent, Conference and Reformed Methodist Sunday Schools, at the Baptist Chapel; on the 15th, at the Baptist Chapel, Castle-acre, the Rev Mr Wood in the chair; on the 16th, at the Independent Chapel, Stowmarket; on the 17th, at the Baptist Chapel, Lowestoft, the Rev. Mr Dovey in the chair; on Sunday, the 20th, addressed one of the Surrey Chapel Sunday Schools at Bermondsey, London; on the 28th, addressed the Aldborough Band of Hope on slavery, and spoke on the slavery question at the public meeting in the evening; on Sunday, June 10th, preached anti-slavery sermons at the Independent Chapel, Wickham Market, and in the afternoon gave an anti-slavery lecture to the Sunday School and audience.

SUMMARY OF THE FOREGOING LABOURS.

Meetings held	313
Lectures	199
Anti-Slavery Sermons	65
Addresses to Children	49
Number of Children addressed	14,990

PLACES OF MEETING.

Baptist Chapels	56
Independent Chapels	53
Wesleyan Chapels	19
Primitive Methodist Chapels	9
Friends'	3
Wesleyan Association	1
Open-Air	1
Public Halls	51
British School Rooms	23
National School Rooms	14
	230

THOMAS MATHEWS, PRINTER, BRISTOL

ANTI-SLAVERY MISSIONS.

A Brief View of the Origin, Principles, and Operations of the American Baptist Free Mission Society.

This Society was organized in Boston, Massachusetts, United States, on the 4th of May, 1843 *Its object is to "preach the Gospel to every creature"*

PRINCIPLES.

It is separated constitutionally from Slaveholders and their bloodstained offerings.

OPERATIONS.

HAITI —For six years it has sustained Missionaries labouring in Haiti. The mission station is Port-au Prince The missionaries are Eld. W. L. JUDD, and wife, Miss ELIZABETH LAKE, Miss ELIZABETH HOWARD, and M JEAN FRANCIS BELLEVUE FAURE A school is sustained in connection with the mission.

CANADA —About 25 000 refugee slaves having fled to Canada to escape the horrors of slavery, the following teachers have been sent thither by the society, to impart to their children the blessings of literary and moral culture :—Misses MARY TEALL, Queen's Bush, S H. WILLEY, Hamilton, and R S M. HURTINGTON, Chatham. They have flourishing schools

Missionary to the Fugitives, Eld. W P. NEWMAN.

BRITISH AND AMERICAN INSTITUTE.

The trustees of the British and American Institute at Dawn have committed, conditionally, its future management to the Free Mission Society. It is designed for scholars in the more advanced stages of learning. The premises consist of a Farm of three hundred acres of good land, a steam saw-mill, which is now rented for four years, to pay off claims against the Institution, a Log Chapel, and some other small log buildings in a dilapidated state The Chapel has been fitted up About 63 coloured scholars are in attendance, and more desire to attend, but cannot be accommodated. Instructor Eld. S H. DAVIS.

NEW YORK CENTRAL COLLEGE

Was established by the above society. It is located in Western New York; and is constitutionally anti-slavery One of its Professors is a coloured gentleman, and among its students—numbering one-hundred and fifty—are many coloured youths.

SOUTHERN MISSIONS.

Under the commission of the society, Eld. EDWARD MATHEWS has laboured in the slave states of Virginia and Kentucky, but last February the slave-holders compelled him to leave Kentucky by the following

process: They resolved to throw him into a pond till he should make the promise to leave the State and never return. On coming out of the water the tenth time he found his strength failing him, and made the promise. He is now Agent in England.

WESTERN MISSIONS.

Three Missionaries have been employed in the Western States: Elds. J E. AMBROSE, of Elgin, A W. ANDERSON, of Quincy, and D W. ELMORE, of Fayville, Illinois.

PUBLICATIONS.

The society publishes a weekly religious paper, *The American Baptist* Mr GERRITT SMITH, a leader in the Anti-Slavery movement, gives it the front rank of religious periodicals. Its circulation is about 3,500. The society has collected into a permanent document discussions on Slavery, including the Letters of the Baptist Union in London, of which the Baptist churches had been kept in ignorance This work, entitled *Facts for Baptist Churches*, has obtained a wide circulation. The society has also published several anti-slavery sermons.

AGENCIES.

From the time of its organization to the present, it has been faithful to its Anti slavery principles, bearing scorn, persecution, and obloquy, for the Slave's sake,—labouring in the conflict, to remove the unparalleled sin of slavery from the churches and other religious societies.

It has employed a number of Agents, who have travelled through the Free States, visiting the churches in the agricultural districts, the villages and the cities, everywhere lifting up their voices against Slavery, urging the churches and missionary bodies to have no connection with it; awakening discussion, calling conventions, lecturing, distributing anti-slavery works, and writing for the public eye. They have in most cases, been pastors of churches.

When the Fugitive Slave Bill was enacted, the agents were active, not only in creating a public sentiment against the bill, but also in collecting aid for the fugitives. More than three thousand dollars in clothing and provisions have been forwarded to the refugee slaves in Canada, by the Society. Some of the agents laboured for a portion, and others the whole of the year.

Agents the past year: Elds A. J JOSLYN, SETH EWER, C. B. POST, G. G. RITCHIE, A. M. PIPER, and Dr. J. MERENESS.

FINANCE.

The Treasurer's report for the past year shows Receipts, total amount, 9,611 Dollars, 64 Cents; (near £2000:) Expenditure, 9,355 Dollars, 65 Cents.

AUXILIARY AND AFFILIATED SOCIETIES.

Wisconsin Free Mission Society, Western Free Mission Convention, Amherstburgh Association, Vermont Free Mission Conference, New England Free Mission Society.

EDWARD MATHEWS, AGENT.

Address, 44, *Broad Quay*, *Bristol*.

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